HISTORIAN'S OFFICE
Church of Jesus Christ
of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.*"—PROVERBS 4: 7-9.

No. 7, Vol. LXVI. Thursday, February 18, 1904. Price One Penny.

THE GERMAN MISSION.

BY PRESIDENT HUGH J. CANNON, OF THE GERMAN MISSION.

No missionary is competent to judge whether his work is successful or not. If success or failure depended upon the number of persons baptized it would be an easy matter to decide. Then, some of the most energetic men who have ever gone out into the missionary field would be failures, and some very ordinary men would be successes. But such is not the case, and the results, therefore, must be left entirely with the Almighty. The Gospel which the Elders of this Church are sent out to teach is eternal; the conversations which they have on the subject are eternal; their testimonies, like their souls, are eternal, and they will bear fruit throughout eternity. One must not lose sight of the great truth that nothing is ever destroyed. An Elder who, by word or deed, brings some fellow creature nearer to the truth has performed an act, the results of which are never ending. Generations yet unborn will be affected by the message which he delivers to-day, even though he may be disheartened by the indifference manifested by those he meets, and thinks he has done nothing. He is one of the sowers in God's great field, and the seed will not be allowed to wither and die. One often misjudges the work done in the world because the results are not instantly apparent; but the world, notwithstanding the pessimists, is coming nearer to the Gospel, which is destined eventually to "leaven the whole lump." The adversary may, and will, sow tares; but at worst that will only have the effect of delaying the work for a

little season, and even the delay will be overruled for good. It may prevent some of the good fruit from developing as perfectly as it should. Some parts of it may come forth with blemishes which even time cannot wholly eradicate. But for the most part the fruit will be beautiful and good, and the sower will rejoice that he was able under the guidance of his Master to perform such a glorious work.

One of the chosen Apostles of the Lord has made the statement that if nothing more had been or ever would be accomplished in Germany than the conversion of Dr. Karl G. Maeser, the Church would have been well repaid for all the effort and means expended in this land. During his lifetime Brother Maeser was a most prominent figure in Church school work. In fact, the Apostle above referred to calls him the father of the Church school system—a system which is now so important that $100,000 is being expended annually by the Church for its maintenance. Thousands of men and women testify that Dr. Maeser was an inspiration to them. Not only did he encourage and aid them in obtaining the knowledge which is usually acquired in schools, but he taught them something still more important, the knowledge of the Father and the Son, and that, Christ says, is life eternal. These thousands, feeling the necessity of following the example of their great teacher, are doing all in their power to inculcate these principles of truth into the minds of others. The steps leading to this noble man's conversion and baptism seem almost accidental; but who will say that the results are not eternal? Brother Maeser was baptized in the river Elbe, at Dresden, October 12, 1855, by the late President Franklin D. Richards. Shortly after this date he emigrated to Utah. He returned to his native land in the summer of 1867, and presided over the Swiss and German mission for three years.

If it is not easy to see the results of the work of one man, it is naturally impossible to know exactly what has been accomplished in an entire mission. It is especially difficult to say what is being done in Germany at the present time. The nation, or rather a considerable part of it, has seen fit to set her hand against what we testify is the work of the Lord. The Elders have been seriously handicapped in their labors by the action taken against them, and many fields which were just being opened up have had to be deserted. In other places the work is carried on, and with considerable success, by the local brethren who hold the priesthood and who, being citizens of the land, cannot be banished. In fact, it is principally upon them that we must rely under existing conditions. Our aim is to have a local Elder in each branch who conducts the meetings and endeavors to keep the Saints in the line of their duty, in addition to spreading the message as much as he possibly can. The Saints, too, feeling that there is some responsibility resting upon them, are working more energetically than was formerly the case. We have received, and are still receiving, much free newspaper advertising, of the kind the Latter-day Saints usually get, and the cause of our recent trouble can be traced directly to the papers. Who inspired them to make the utterly false and unjustifiable statements concerning us is to some extent a matter of surmise. The searching enquiry made into our methods has revealed nothing dangerous, and it is a fact worthy of note that during a year of the most careful investigation on the part of the officials, when the Elders, unknown to them, were

followed everywhere they went, when their friends, acquaintances and enemies were questioned closely as to their conduct, not a single charge of wrong-doing was brought forth. Missionaries were banished, were imprisoned, were marched through the streets like criminals, but were not accused of violating any law of the land, or of good order or morality. And still Prussia claims to have religious liberty, and has it, too, for all but the Church of Jesus Christ.

This trouble has made it necessary to almost completely change the plan of campaign; and it is already evident that in many respects the changes will result in the good of the work, instead of aiding in its overthrow. "Man proposes; but God disposes." Some of the weak Saints have fallen away, but the great majority of our eighteen hundred members are better and stronger to-day than ever before, and are learning to depend for guidance upon the Spirit of the Lord which no man can take from them and without which they can never be saved, no matter how many Elders might be laboring in their vicinity. On the first of the year there were one hundred and three Elders from Zion in this mission, nearly a third less than were here before the trouble occurred. It is perhaps not too much to say that fully as much is being accomplished as was the case then, although we fell slightly below the number of baptisms performed during the previous year. The results may not be so great, but they are certainly better. Weaklings are not able to endure the opposition which comes to them when it becomes known that they are even investigating Mormonism. In one conference where we formerly had twenty missionaries, we now have three. But new members are continually coming to the Church, mainly through the efforts of the local men; and one conference president reports that 97½ per cent. of the members in that conference are tithe-payers.

The German mission is nothing more than an infant. It was separated from the Swiss mission on January 1st, 1898, up to that time the two fields having been worked together. However, as far back as 1851, missionaries came to Hamburg, Germany, and in November of that year the first number of *Zion's Panier* (Zion's Banner) was published under the direction of the late President John Taylor. He also supervised the translation of the Book of Mormon into the German language, and during the following year it was published. The first branch of the Church in this land was organized in Hamburg in August, 1852, by Daniel Garn, who was banished from the city five months later. In January, 1853, Elders Orson Spencer and Jacob Houtz arrived in Berlin as missionaries. One week later they were banished. Since that time the results in Germany have been more or less uncertain. At times the success has been so great that the opponents of the Church have been aroused and have succeeded in placing serious obstacles in the way of the Elders; these, however, have never been insurmountable and the work has continued to go forward, often slowly, and sometimes more rapidly, but always in the same direction. At present the mission includes Germany with her various kingdoms and provinces, Austria, Hungary, Roumania and Servia. Altogether these countries have a population of about 113,000,000. In Roumania and Servia practically nothing is being done, although there are still a few scattered Saints there. Comparatively little is being done also in Austria and Hungary, but still there is a beginning. A conference president has recently been ap-

pointed to look after our interests in that part, and the work will be carried on more systematically than has heretofore been possible. In these lands we also labor under serious disadvantages, because of the fact that the officials would have everyone belong to the church which happens to have the favor of the government, and forget that we are living in the twentieth century, when every man who is responsible to be at large should have the privilege of choosing the religion which suits him best.

But after all, what does the slight persecution which we receive amount to? Its effect is that of a spur administered to the forgetful horse; it may be used cruelly; it may tear the flesh and draw blood, but he upon whom it is inflicted is more humble, more energetic, and reaches a higher plane of usefulness than would otherwise have been possible. With the positive knowledge that he is right, that eternity will demonstrate the correctness of his position, and that the cause which he champions will eventually triumph, the missionary is able to press forward in the face of every difficulty. His duty lies perfectly clear before him; it is not an imaginary conception; it is not shrouded in mystery or doubt. He is asked and expected to declare his message and warn the world of impending judgments unless it will turn unto the Lord, and he is not held in the slightest degree responsible for results. The Lord holds him responsible only for the work which he does. And having this assurance he learns to say, or better, to feel, with Longfellow:

"Let us, then, be up and doing
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

A REJECTED MANUSCRIPT.

THE OTHER SIDE.

(*Continued from page 95*).

In forming an impartial estimate of a people, we choose for our consideration neither the class that is designated as the upper stratum, nor those whose worldly possessions place them at the bottom, but go rather to the great middle class, those who hold a position between the two extremes. The Mormons profess to have no upper and no lower classes. They aim to meet on common ground, whatever their worldly inheritance may be. Their young men are called upon to give two or three years, and oftentimes more, of their life to the spreading of the Gospel as they believe and teach it; and rich and poor they go cheerfully, away from home and friends, amid unfriendly strangers, without other recompense than the consciousness of a duty performed. These are the much talked about and much dreaded missionaries, against whose "pernicious" influence we are warned. Considering the fact that these same Elders are in many cases mere beardless youths, is it not strange that contact with them is so feared, and discussions looked upon as so dangerous? Surely Christianity in all the nineteen hundred years that have elapsed since its establishment, has given us sufficient knowledge with which to defend ourselves. Why then all this flurry? Are we to be forced to be-

lieve ourselves on the weaker side? But, you say, they are such "smooth fellows"! True, but is the smoothness all on one side? Let us mass our forces and meet them on even ground, and who knows whose may be the victory?

We have all been told of the shield, over the appearance of which, in ancient times, two warriors quarrelled, only to discover at the last that it presented an entirely different side to each. Is there not a possibility that, after all has been said and done, you may find that there are also two sides to the Mormon question? History, we say, points with unerring finger to bloody deeds and insubordination. In one long procession they pass before us "Mountain Meadow Massacre," "Danite Raids," "Blood Atonement," political intrigues and gross depravity. They have been called a blot upon our western civilization, and to-day the map of Utah is presented with a huge octopus disfiguring its fair proportions, and whose tentacles reach out into adjoining states. We have surely told you how unreliable are the stories told us of early pioneer days beyond the Mississippi, and how fabulous are legends which come to us of its early settlers. We have not considered how large a part the prejudice, which always follows a religious belief that deviates even in the least from what is known as orthodox, has played in the lurid tales with which our too eager ears have been regaled. We have fallen into the same error for which we censure the ancient knights; we have neglected to look upon the other side of the shield. What sad tales of persecution and longsuffering we find here. Tragedies as sad as any in Reformation days. From Kirtland to Nauvoo, and across the trackless prairie they were driven, their weary way marked by the graves of those whose physical strength was insufficient, until they reached at last what, to them, was a promised land, the valley of the Great Salt Lake. Desolate and unpromising as it was, they have made it to blossom as the rose. To quote a recent descriptive work, "By industry as remarkable as it was well directed, the desert was converted into an oasis, and the bare earth, with its poverty of sands and sage brush, was made to cover its nakedness with the green vestures of an almost unexampled fecundity."

How much truth there is in all that is urged against them, and how mistaken we may be as to their motives and the underlying principles which dominate their rough and rugged exterior, those of us who are enough interested must determine for ourselves. Strange, is it not, that we hear so little mention of the horrors of Haun's Mill, and so few detailed accounts of the mid-winter expulsion from Nauvoo? General Thomas L. Kane, of Philadelphia, visited their deserted city soon after their enemies had driven them away, and in a lecture delivered on the subject before the Historical Society of Pennsylvania, used these words:

"Dreadful, indeed, was the suffering of these forsaken beings; bowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospitals, nor poor-house, nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grandparents, all of them alike were bivouacked in

tatters, wanting even covering to comfort those whom the sick shivers of fever were searching to the marrow. These were Mormons, famishing in Lee county, Iowa, in the fourth week of the month of September, in the year of our Lord, 1846. The city—it was Nauvoo, Illinois. The Mormons were the owners of the city and the smiling country around. And those who had stopped their plows, who had silenced their hammers, their axes, their shuttles, and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards and trampled under foot the thousands of acres of unharvested bread—these were the keepers of their dwellings, the carousers in their Temples, whose drunken riot insulted the ears of their dying."

They had the added agony of camping on the snow covered ground without shelter, in plain sight of their confiscated possessions and desolated hearthstones. Another writer thus describes the awful scene:

Out into the trackless American wilds, into an Indian country, the 'Mormons' wended their way, weary and destitute, for more than fifteen hundred miles, their pathway being marked by the graves of their dead. The history of their privations and sufferings is harrowing in the extreme. The lives of not less than a thousand of their number were sacrificed in the relentless persecutions connected with the exodus from Illinois."

Need we be surprised that a feeble protest was raised against the too zealous enforcements of law framed to this very end, or that a sense of injustice should be the result of such vigorous treatment?

We hear nothing now of the battalion furnished by the Mormon refugees, for the defence of the flag in California and Mexico, at a time, too, when every able-bodied man was needed for defense against hostile Indians, hunger and all the other dangers attendant upon pioneer travel. In answer to this demand, Brigham Young said:

"You shall have your battalion, Captain Allen; and if there are not young men enough, we will take the old men, and if they are not enough, we will take women."

In three days the force was mustered and ready to march. And again to the assembled people:

"I say to you, magnify the laws. There is no law in the United States, or in the Constitution, but I am ready to make honorable."

Here is the message which came over the wires when, amid the turmoil of the first years of the Civil War, the Overland telegraph line was completed:

"Utah has not seceded, but is firm for the Constitution and laws of our once happy country, and is warmly interested in such useful enterprises as the one so far completed."

A similar demonstration of patriotism and love of progress took place when the first iron horse, over the Union Pacific, came puffing into the territory:

"Utah bids you welcome. Hail to the great national highway."

And this from their Articles of Faith:

"We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law."

These do not sound like the utterances of a people, jealously guarding from the intrusion of civilization, a region in which they might entrench themselves, and defy the advancement of law, order and Christianity. As our luxurious

Pullman bears us swiftly and comfortably over the rolling prairie, do we ever give a thought to the patient, downtrodden ones who marked out the path for us? Those who, in the words of one of their own poets:

"As armed with mighty faith no foe could vaunt,
No powers appal, no pending dangers daunt."

And what of the Mountain Meadow Massacre and the Danite Band? The daring perpetrator of the former outrage was willingly given over to the just retribution which awaited him, and the existence of the "Avenging Angels" as an organization under the direction and receiving the sanction of Mormon leaders, was long ago exploded as the fabrication of an over-excited and too active imagination. We can find no more substantial foundation remaining to it than that which underlies any other myth or tradition. "Let the dead past bury its dead." Let us take the Mormon people as we find them to-day and try to discover in them a little good rather than wholesale evil. Let us commend them for the benefit, however small, that they have bestowed upon their day and generation, and cover with the mantle of charity, if enough of that priceless commodity be left in the world, unintentional evil they may have done, and the mistakes they have made. The wrong doing of individuals should not be allowed to warp our good judgment.

[TO BE CONTINUED].

PROPOSED SAILINGS FOR AMERICA.

SINCE the last publication of the sailings of the White Star steamers for Boston some changes have taken place in both dates and steamers. The revised list of spring and summer sailings is as follows:

Thursday, March 17	... *Cretic.*	Thursday July 7	... ... *Canopic.*
„ April 7	... ... *Canopic.*	„ „ 21	... ... *Republic.*
„ „ 21	... ... *Republc.*	„ August 4	... ... *Canopic.*
„ May 12	... ... *Canopic.*	„ „ 18	... ... *Republic.*
„ „ 26	... ... *Republic.*	„ Sept. 1	... ... *Canopic.*
„ June 9	... ... *Canopic.*	„ „ 15	... ... *Republic.*
„ „ 23	... ... *Republic.*	„ „ 29	... ... *Canopic.*

The sailings for Canada are *via* the Dominion line to Portland until April 1st, and after that date to Quebec and Montreal.

Thursday, February 25	... *Canada.*	Thursday, June 30	... *Dominion.*
„ March 31	... *Canada.*	„ July 14	... *Canada.*
„ April 14	... *Vancouver.*	„ „ 28	... *Vancouver.*
„ May 5	... ... *Canada.*	„ August 11	... *Cambroman.*
„ June 2	... ... *Cambroman.*	„ Sept. 8	... ... *Dominon.*
		Thursday, September 22	... ... *Canada.*

"NOTHING good ever dies. As some seed remains in the ground for years before it even so much as sprouts, so the good we do in this world may show no visible return, but in time it is sure to come, even though we who have planted the seed may be far away."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 18, 1904.

EDITORIAL.

THE SPIRIT OF THE GOSPEL.

EXACTLY seventy years ago the the first high council of the Church was organized to hear all matters of dispute between members of the Church who sought equity, and to decide such issues according to the principles of eternal justice. One of the desires of the Prophet Joseph was to do away with litigation among the Saints. He desired the term "brethren" to be more than a mere form of salutation. He realized that where there is unity of the faith there will be unity of spirit also, and where strivings and misunderstandings exist between individuals their testimonies of the truth are weakened, and they are prone to fall away. "For this cause many are weak and sickly among you, and many sleep."

The Gospel of Christ is a Gospel of forbearance, of charity, of love, and if people would live according to the laws of God and obey the counsels of the Priesthood there would be no need of either ecclesiastical or secular courts. They would live above the laws of man. In reality law is made for the lawless and disobedient, not for the good, wise, just and virtuous. Law is made for the maintenance of peace, not for the introduction of disorder. Yet, since we are human and are swayed by passion, prejudice and, above all, by selfishness, differences arise in our midst that have to be settled. For all such cases there is a definite course of procedure. Each must be treated on its merits in a spirit of Christian charity. The very spirit of charity implies that nothing shall be done to spread the flame of discontent or wrath.

It happens not infrequently that matters of most trivial moment are very injudiciously brought up in a local Priesthood meeting; are discussed and spread until they become common talk throughout the branch. Much injury to the cause is done in this way. Saints are estranged one from another, and a breach, that might have been easily mended, is widened beyond possibility of repair. It is to such unwise action that many cases of apostasy may be traced.

A Priesthood meeting is held for the purpose of hearing reports, receiving instructions, and transacting the necessary business pertaining to a branch or ward. Hearing reports does not mean airing one's personal grievances, spreading scandal, or damaging a neighbor's reputation. Some men think that in Priesthood meeting is the place to complain of dereliction of duty on the part of wife or children—the thing that a man should most jealously guard within

his own breast. Others take advantage of the occasion to talk about a brother's failings. These quite forget that the proper ones to bring such matters up are the Teachers and, if the case be one for discipline, it should first go before some presiding officer, the branch president or the conference president, and not before the Priesthood meeting. The object of having Teachers is to do away with the bitterness and hard feeling that is sure to be engendered by giving publicity to trivial or secret cases. In the forty-second section, Doctrine and Covenants, given two years before the organization of the high council, the Saints are distinctly told that those who offend against the laws of the land must be delivered up to the law of the land, but "if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. . . . If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended and to God, that the Church may not speak reproachfully of him or her. And thus shall ye conduct in all things."

The spirit of the Gospel causes us to shield our brother or our sister, but never to connive at wickedness, to forgive the sinner, not to condone the offence. The basis of all discipline is brotherly love. This is the one great gift that the Saints need to cultivate in their own hearts, for where this exists the spirit of fault-finding, of malice, of envy, of strife, the spirit that leads to contention and litigation will never be found. It is better to sacrifice a little of what one may consider his just dues rather than to enter into strife with a brother and lose the spirit of the Gospel. It is certain that the lack of brotherly love produces a lack of faith, and thereby many are robbed of heaven's choicest blessings. The power of the Priesthood is sacred, and often this power is rendered void by persons foolishly advertising and proclaiming the weaknesses of others, for without faith in the person who administers our faith in the ordinance is too often very slight. The office should always be honored, and when its powers are exercised the mantle of charity should cover the one who is officiating, that he may enjoy every right and privilege of his Priesthood.

It is related of John, the beloved, that when "he tarried at Ephesus to extreme old age, and could only with difficulty be carried to church in the arms of the disciples, and was unable to give utterance to many words, he used to say no more at the meetings than this: 'Little children love one another.' The disciples and fathers who were there wearied with hearing always the same words, said, 'Master, why dost thou always say this?' 'It is the Lord's command,' was his worthy reply, 'And if only this be done it is enough.'"

It is most gratifying to read, in letters received from traveling Elders, of the condition of those Saints who have been the longest identified with the Church—some baptized more than half a century ago. The friends of youth have emigrated or died, and they are left alone so far as earthly companionship goes. But, as the days and the years darken around them, the light of the Gospel burns more brightly in their hearts and lives, and though they have not been granted the desire of their hearts to gather with the faithful on this

earth, yet they have the glorious testimony that all which they have here sacrificed that they might be Saints in very deed, the Lord will make up to them many, many fold, when they pass beyond the veil. It would be helpful to the Elders, who are ever desirous of winning souls to a knowledge of the the truth, to devote more time to the encouraging of these Saints who are waiting patiently for the summons to come home. They long for the words of comfort and salvation which the servants of the Lord bring with them and, on the other hand, their experiences are of incalculable benefit to the young missionary. So the blessings are reciprocal. In seeking for investigators it is never right to neglect the Saints entrusted to the care of the Elders—"the flock over the which the Holy Ghost hath made you overseers."

MATTERS of information to be of interest should be published without delay. Accounts of happenings three weeks old, or even more, cannot be considered items of news and, as a rule, have little to commend them to the general reader. If the affairs of a conference or branch are worth printing, they are worth sending to the STAR as promptly as possible.

W. M. W.

A LETTER received from Elder John H. Peterson, in charge of the company, announced the safe arrival of the Elders and Saints who sailed from Liverpool on January 21, per s.s. *Cretic*.

ARRIVALS.—The following Elders arrived in Liverpool ex s.s. *Cretic*, Sunday, February 14th, 1904. For Great Britain—Joseph L. Bown, Fayette; Benjamin Willmore, Logan; William J. Salmon, Ogden; Aaron Call, Bountiful; Jesse W. Hoopes, Brigham City; Edward A. Cottrell, Farmington; Lewis E. Lamb, Mesa, Arizona; Wilford W. Paxman, American Fork. For Scandinavia—Robert Draper, Franklin, Idaho; Lars Persson, Logan, Owen W. Halverson, Ogden; Niels E. Jensen, Fountain Green; Nephi J. Hansen, Brigham City. For Germany—Edward H. Anderson, Jr., Salt Lake City. For Netherlands—Lawrence T. Thatcher and Serge F. Ballif, Logan. There were also two visitors with the company—Samuel J. Sudbury, of Salt Lake City, and Sister Lottie Jensen, of Brigham City.

APPOINTMENTS.—The Elders who arrived at Liverpool on February 14th, 1904, have been assigned to labor as follows: Benjamin Willmore, Birmingham; Aaron Call, Nottingham; Jesse W. Hoopes, Lewis E. Lamb, Wilford W. Paxman, Sheffield; Edward A. Cottrell, Newcastle; William Salmon, Joseph L. Bown, Leeds.

RELEASE.—Elder Samuel R. Winn, of the Sheffield conference, has been honorably released to return home per s.s. *Cretic*, February 18th, 1904.

DISTRICT MEETING of the Belfast branch, Irish conference, will be held on Sunday, February 28th, at the Whitehall Buildings, Ann Street, Belfast. Services commence at 2 and 6:30 p.m.

NOTES FROM THE MISSION FIELD.

On Sunday last a successful and well attended district meeting was held at Warwick, Birmingham conference. President Creer reports that there were some investigators present.

The Burnley branch, Liverpool conference, is in a flourishing condition. Last Sunday ten members were received into the Church by baptism, and on the same day Elders Wallace Calder and Thomas J. Brough had the privilege of addressing the Burnley Labor association. The meeting was well attended, and at its conclusion a vote of thanks was given to the Elders, and they were invited to deliver another lecture at any convenient time.

The report of the British mission for the month of January, 1904, shows an increase of 10 per cent. in the tithing over the corresponding month of last year. The labor reports show that 223 Elders distributed 143,742 tracts, an average of 664½ each. There were 8,898 Gospel conversations, an average of 40 for each missionary. Nine out-door meetings were held. Twenty-five persons were baptized, two emigrated and nine were excommunicated during the month.

The Sunday school of the Middlesboro branch, Newcastle conference, held its annual reunion on January 24th. This school was organized three years ago with two teachers and ten pupils. There are now ten officers and teachers and seventy-two pupils. Brother John E. Owens is the superintendent. On the Monday evening following, the annual Tea was given, at which forty-five children and fifty-two adults were present. At its conclusion a very interesting and creditable entertainment was given by the children.

In the German mission during the month of January there were 13,782 tracts and 351 books distributed, and 3,190 Gospel conversations were held by the Elders. Seven persons were baptized. The work in Prussia, which is being carried on principally by local brethren, is in a satisfactory condition, but the officials in some of the other provinces are beginning to assume a threatening attitude. A conference has been organized in Austro-Hungary. The conference president reports that he feels quite encouraged with the outlook. The Saints there are striving to do their duty and spread the Gospel.

In writing from Wisbeck, Elder Imri B. Needham says: "Last week President Harris and myself took a trip to the little village of Winwick, which was recently transferred from the Birmingham to the Norwich conference, and visited the Saints. We held a meeting with them, and never have I met with those who were stronger in the Gospel. They are all aged people, some having been in the Church for fifty years. They continue to live their religion and take joy in it. The work here in Wisbeck is most encouraging, and the prospects are favorable for baptisms in the near future. My companion and I hold two or three cottage meetings each week. A Bible class has been organized, and we find the people eager to learn of the truth."

On the evening of the 13th inst. the Nottingham Sunday school gave its annual tea and entertainment, which was a very enjoyable affair. There were present about one hundred and twenty Saints, friends and investigators. At the close of the program prizes were awarded to each member of the primary department, after which appropriate games were played. A debt had been incurred through the purchase of leaflets, books and other supplies, which was liquidated by the proceeds of the party. Eighteen months ago this school was barely able to survive. To-day it is fully organized. The superintendency and teachers, are energetic local brothers and sisters. Thirty-two members are enrolled, and the work being done is very praiseworthy. There are also Sunday schools at Leicester, Huckhall, Derby, Eastwood, all doing good work.

Elders Elias W. Crane, Jr., and Albert H. Thomas, report that on Sunday, February 17th, a meeting was held in Barrow-in-Furness that was attended by a large, intelligent and interested audience. Forty years ago there was a flourishing branch in this place, but owing to emigration work in the district was discontinued. Many of the older residents seem to be familiar with the first principles of the Gospel. The old Bible, used at the organization of the branch, is in the possession of a family that lives near the old meeting place. About fifteen years ago some traveling Elders passed through the town, but were not treated kindly and stayed but a very short time. The Elders have had the pleasure of meeting Sister Gregson who was baptized in Preston, in 1841. She is now eighty-four years of age. Although the Elders have not been able to visit her except at long intervals, she remains faithful to the truth, and gives many interesting reminiscences of the early days of Mormonism in Preston. Prospects are bright. Elders J. S. Jenson and Mark Jeffs assisted in opening the work in this city.

DISTRICT CONFERENCE IN ROTTERDAM.

President Grant attended a district conference at Rotterdam on Sunday last, February 14th. All the Elders of the Netherlands mission, with the exception of those laboring in Belgium, were present, as were also Presidents Hugh J. Cannon and Levi E. Young of the German and Swiss missions respectively.

On Friday evening, February 12th, a public meeting of the Saints and friends was held in Amsterdam. This was attended by about two hundred persons, who were very much interested in all that was said. The speakers were President Willard T. Cannon, of the Netherlands mission, who spoke in the Dutch language, President Hugh J. Cannon, who spoke in German, President Heber J. Grant, who spoke in English, with Elder Gerard Abels as interpreter, and President Levi E. Young, who made the last address in German.

On Saturday morning the entire party returned to Rotterdam, where a Priesthood meeting was held, at which each Elder spoke briefly and reported his labors. The presidents of the Netherlands, German and Swiss missions also made their reports and spoke well of the work. The remainder of the time was occupied by President Grant in giving instructions and encouraging the missionaries in their labors.

On Sunday three public services were held in Rotterdam, at 10 a.m., and at 2 o'clock and 6:30 p.m. There are four hundred and twenty-five baptized members in the Rotterdam branch, and there was a good attendance at all of these meetings. The speakers at the morning meeting were President Willard T. Cannon, President Heber J. Grant, Elders Herbert Van Dam, president of the Rotterdam conference, and Christian Weeing.

At the afternoon meeting nine persons were confirmed members of the Church, and the general and mission authorities were sustained. President Young, of the Swiss mission, and President Grant, of the European mission, were the speakers. After this meeting a luncheon was served in the meeting house by the local Saints, to all of the missionaries and visitors.

The hall was well filled at the evening service, more than five hundred persons being present. Elder Gerard Abels was the first speaker, being followed by President Hugh J. Cannon, who spoke in German. President Grant then addressed the congregation for half an hour. Although he spoke in English and employed an interpreter, this fact was scarcely noticed by the audience who were greatly impressed by the powerful testimony that he bore. The closing remarks were made by President Willard T. Cannon. The audience was one of the most interested and intelligent that President Grant has had the pleasure of addressing anywhere in the mission field, either in Europe or America, and spoke highly for the character of the work done by the Elders in the Netherlands mission. In addition to the congregational singing, a solo was rendered at each of the services by Sister Edith Grant.

President Grant and daughters returned to Liverpool on Tuesday evening, and report the entire trip a most enjoyable one.

CONFERENCE APPOINTMENTS.

THE first four semi-annual conferences in the British mission will be held as announced below. As President Grant may visit the continental missions and conferences in the spring, the dates for the remaining British conferences cannot be announced until later.

Manchester	Sunday,	March	13, 1904.
Grimsby	„	„	20, „
Sheffield	„	„	27, „
London	„	April	3, „

PRESERVATION OF THE CHURCH OF CHRIST.

SHOULD doubt ever enter the heart of a Latter-day Saint? Let him reflect upon the history of the Church of Christ since it was established in these last days. The marvelous manner in which it has been preserved is a forcible evidence that it has ever been under divine protection and guidance. No man-made system could possibly have withstood the opposition and the persecution that have been brought to bear upon the Church since its organization. It has been subjected to a variety of severe tests, but has emerged from each one of them stronger and brighter in every way for having passed

through the trial. It has had to contend with all kinds of opposition. Even before its organization the Prophet Joseph Smith met with severe persecution, and the preservation of his life while translating the Book of Mormon was nothing less than miraculous.

Since its foundation the Church has never been without enemies who have sought to destroy it. When its numbers were but few, mobs were organized to molest, annoy and persecute its leaders and members, and as it increased in numerical strength the ranks of its enemies were augmented. From Fayette, in the State of New York, where the Church was organized, the Saints were compelled to move and they went to Kirkland, Ohio. Trouble there caused them to flee to Missouri. In Missouri they were driven from Jackson to Clay county, and from thence to Caldwell, Davies and Carroll counties. Each time they were driven they were plundered and outraged, and many of them murdered. Finally the governor of the state, who was in full sympathy with the enemies of the Church, and took a leading part in opposing the Saints, issued an order to the commander of the state forces to either exterminate the Saints or drive them from the state. At the point of the bayonet they were forced to take their leave in the midst of winter, and seek a home elsewhere. They sought refuge in Illinois, and built up the city of Nauvoo on the Mississippi river. Here they enjoyed a short season of peace, but soon their enemies came again upon them. Their prophet-leaders were assassinated, and the entire people again driven by force of arms out into the wilderness, to perish from hunger, exposure and hardship, or else be killed by the savage red-man.

The persecution from external enemies was not the only difficulty that had to be contended with. At one time about half of the leading men in the Church apostatized, and during the temporary absence of the Prophet secretly plotted for his overthrow. Both before and after this occurence individuals whom the Prophet had entrusted with important positions were overcome by the powers of evil and sought to mislead the people and cause dissensions in the Church. The success of these designing men was such that the work was greatly imperilled thereby. Yet from every critical experience the Church eventually came out strengthened; and while depleted in numbers for the time being by some of the onslaughts of the enemy; the missionary work, which was almost continually going on, steadily increased its membership.

Since the Church has been established in the Rocky mountains it has been assailed as it never was before. The great government of the United States undertook to do what mobs had failed to accomplish—to destroy the Church. First an army was sent to make war with it, and later laws were enacted against it. It was dis-incorporated; its property was seized; its leaders were fined and imprisoned, or driven into exile. Notwithstanding everything that has been brought to bear against it, the Church continues to grow and prosper, and its triumph over all obstacles that have been placed in its way astonishes those who behold it.

Brigham Young in one of his discourses said: "When the wicked have power to blow out the sun, that it shines no more; when they have power to bring to a conclusion the operations of the elements, suspend the whole system of nature, and make a footstool of the throne of the Almighty, they may then

think to check Mormonism in its course, and thwart the unalterable purposes of heaven. Men may persecute the people who believe its doctrine, report and publish lies to bring tribulation upon their heads; earth and hell may unite in one grand league against it, and exert their malicious powers to the utmost, but it will stand as firm and immovable in the midst of it all as the pillars of eternity." The Latter-day Saints who have received a testimony of the truth of the Gospel understand why the Church has so prospered, and they know that it will continue to do so, for it is the work of God. As predicted by the Prophet Joseph Smith, "No unhallowed hand can stop the work from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly and independently till it has penetrated every continent, visited every clime, swept every country and sounded in every ear, till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done."—J. E. T.

EDUCATION.

"No MAN need leave his work one hour in order to gain an education; he can educate himself while he works."—Hamilton W. Maibie.

"There is too great a tendency among the young men to seek the lighter employments. Politics, law, medicine, trade, clerking, banking, are all needful and good in their place, but we need builders, mechanics, farmers and men who can use their powers to produce something for the use of man."—Joseph F. Smith.

Invariably the one who can do technical work, who can manipulate delicate tools, receives a higher compensation than the one not able to do this. Perhaps the point can be better illustrated by comparison:

Mr. Walker, in his excellent work on Political Economy, gives the following figures: "One dollar's worth pig of iron manufactured into rails is worth $1.10; manufactured into horse-shoes, $2.25; into wood-saws, $14.28; into scissors, $446.94; and manufactured into penknives, $657.14. Thus, by a refining and developing process, the raw material is made six hundred and fifty-six times more valuable than before. The hair-springs of watches are, when ready for market, worth more than their weight in gold. If this be true of the cruder elements, is it not proportionately true of the human soul, which possesses in embryo, all the faculties and attributes which shine in their fullest perfection in Deity. . . .

The age demands men with skilled hands and cultivated intellects. The jack-of-all trades is gone. Those who are ambitious to march with the army of successful men and women must bring to life's labor some special fitness. In a free land, there is but one poor man—a man without a righteous ambition.—*Improvement Era.*

FOR power never is good, unless he is good who possesses it. Therefore, if power be good, it is the good of the man, not of the power. Hence it is that no man by his authority comes to virtue and to merit; but by his virtues, and by his merit, he comes to authority and power.—ALFRED THE GREAT.

GOD KNOWETH BEST.

Some time, when all life's lessons have been learned,
And sun and stars for evermore have set,
The things which our weak judgments here have spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
O do not blame his loving Father so,
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friends,
And that, sometimes, the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content poor heart!
God's plans, like lilies, pure and white, unfold,
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if through patient toil we reach the land
Where tired feet with sandals loose may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best."

SELECTED.

DIED.

BERRY.—At Bradford, February 10, 1904, of bronchitis, Hilda, daughter of James, Jr., and Martha Berry, aged eighteen months. Interment at Shipley cemetery, Friday, February 12th, 1904.

CONTENTS:

The German Mission	... 98	Release	... 106
A Rejected Manuscript	... 100	Notes from the Mission Field ...	... 107
Proposed Sailings for America	... 103	District Conference in Rotterdam	... 108
Editorial:		Conference Appointments ...	... 109
The Spirit of the Gospel ...	... 104	Preservation of the Church of Christ...	109
Editorial Notes	... 106	Education	... 111
Arrivals and Appointments ...	... 106	Poetry: God Knoweth Best ...	... 112

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 42 ISLINGTON,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.